Graduate Theological Union

Letter from Taizé

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CHRIST JESUS,
if you were not risen and alive for all,
we would not be together today.
By your presence, you enable us to follow a way
that leads upwards to serene joy.
There lies the peace of heart which we need
in order to live from your presence,
and which is so essential for us to be united to you
in the same communion of forgiveness and of glad trust.

Risen Christ,
to wait for you in the peace of our nights,
in the silence of our days,
in all creation's beauty
as well as at times of deep inner struggles
– this is to pray with you.
You cause our deserts to blossom into flower,
you lead us upon the mountain of the Transfiguration.

And upon this earth our own transfiguration,
our changing within,
is already the beginning
of our resurrection with you.

Happy the pilgrims who,
drawing their strength from humble prayer,
continually turn to you.
For these pilgrims even the dry and desert valley
becomes a place of living springs.

Praised be the Holy Spirit,
the Spirit of the Risen Christ,
the dew upon the wonder of our lives.

EASTER MEDITATION BY BROTHER ROGER

ANNOUNCED AT EASTER

"Christ is risen! – He is risen indeed!" On Easter morning the joyful news was exchanged in all the different languages. But those who were in the church and tent-extension had also heard other announcements made the previous evening during the Easter vigil:

• The next **European Meeting will take place in Rome, from 28 December 1987 to 2 January 1988.** The Pope sent the following telegram to be read when the announcement was made:
"At the time when all Christians are celebrating the death and resurrection of Christ, Christ who leads us to new life with him along the roads of love in truth, the Holy Father is glad to say this to all the young people gathered at Taizé, just as he did when he was there on October 5 last year: Take the good news of the Gospel to the world, and live it out. He will look forward to welcoming you when you come on pilgrimage to Rome next December. Praying for the Saviour to bless you, he would like to encourage you to continue in the Church your way of reconciliation and peace."

• Talking about the coming **Intercontinental Meetings**, Brother Roger expressed the following thought, "As far as Europe is concerned, where there has been a slackening of the practice of the faith, where many are discouraged and where there has been a loss of creative enthusiasm, young people can commit themselves to a second evangelisation of Europe': we can sense that the next century will be a century of profound faith. A new evangelisation is needed on every continent. But some people today, people of deep intuition, consider that Europe, from where so many things were undertaken for the Gospel, requires a second evangelisation. Those who come from other continents in order to participate in the Intercontinental Meetings will be able to free many young Europeans from discouragement, will carry them forward and will communicate to them a freshness of the Gospel."

• A short while before Easter, it was suggested that on Good Friday we could pray for those who are being held captive in any part of the world and especially for those held hostage in Lebanon. The prayer we used here on Good Friday was broadcast by ten Lebanese radio stations both in Arabic and in French, inside Lebanon and to other Arab countries. The idea now is to have a day of prayer for the Middle East at **Taizé at Pentecost**. And at Pentecost, we will remember that the Holy Spirit gives each person a universal heart, just as to the Virgin Mary. ■

"Come Holy Spirit" / A prayer for Pentecost

This prayer can be used for a pilgrimage or vigil. The invocation of the Holy Spirit (Sequence) can also be sung with the chant "Veni Sancte Spiritus". Between each of the five invocations one can read a short passage of Scripture, pray for the people of different continents in turn, sing or keep a period of silence.

The Word was the true light which gives light to every person; he was coming into the world. *(John 1.1-5,9)*

Come Holy Spirit,
From heaven shine forth with your glorious light!
Come, Father of the poor, come, generous Spirit,
Come, light of our hearts!

Jesus said, "I shall ask the Father, and he will give you another Protector to be with you for ever, the Spirit of truth. *(John 14.15-21)*

Giver of perfect consolation, giver of wonderful refreshment,
you make peace to dwell in our hearts.
In our labour you are rest, in trouble you are our strength,
and in sadness you are comfort.

I will say, "Let the darkness cover me"; but darkness is no darkness with you: the night is as clear as the day. *(Psalm 139.1-14)*

Kindly light, enter deep within our hearts,
for we are faithful to you.
Without your presence, there is nothing in us,
nothing that is pure.

The Spirit comes to help us in our weakness, for though we do not know how to pray properly, the Spirit personally intercedes for us. *(Romans 8.26-27)*

Wash away our sin, on our dryness send your dew,
heal our wounded souls.
Melt our rigidity, kindle a fire in our indifference,
redirect our straying feet.

Take every care to preserve the unity of the Spirit by the link of peace. There is only one Body and one Spirit, and one same hope lies at the end of the calling you have received. *(Ephesians 4.1-6)*

Upon those who put their trust in you and receive you in faith,
send down all your gifts.
Grant that they may grow in you and persevere in the way of salvation;
grant them the joy which remains for ever. Alleluia!

THE INTERCONTINENTAL MEETINGS AT TAIZÉ

From June 28 to September 13 there will be successive, weeklong Intercontinental Meetings.

Many of those who come from non-European countries will stay for a while with parishes or families in various parts of Europe. Thus, as was done for the Madras meeting, part of their stay in Europe will help them to understand "from the inside" the situation of young people and parish communities in Europe. Preparations to welcome those who will be coming and organising to share resources to bear their travel costs are signs of our solidarity.

During the Intercontinental Meetings, the questions concerning the UN will again be considered. Also the following question: How can we deepen our search for an inner life so that within us a solid reference is built up which will remain throughout our lives and which will make us witnesses to Christ? Pope John Paul II said, during his visit to Taizé in October 1986, "One passes through Taizé as one passes close to a spring of water. The traveller stops, quenches his thirst and continues on his way. The Brothers of the community, you know, do not want to keep you. They want, in prayer and silence, to enable you to drink the living water promised by Christ, to know his joy, to discern his presence, to respond to his call, then to set out again to witness to his love and to serve your brothers and sisters in your parishes, your towns and villages, your schools, your universities, and in all your places of work."

PRACTICAL DETAILS

The Intercontinental Meetings will begin on Sunday June 28. Then, each week during the summer, Sunday to Sunday, there will be a meeting with many young adults from other continents present. (Europeans who would like to make it possible for people to come from other continents can contribute to their travel costs by sending money to the solidarity fund at Taizé. In addition, the groups or parishes that would like to welcome someone from overseas for a few days before they come to Taizé, can write to Taizé.)

15 to 16 years: The minimum age for taking part in meetings is normally 17, but young people who are 15 or 16 are especially welcome for the following meetings: May 23-30 (1/2-term), August 23-30, October 24-31 (1/2-term). It is also possible for groups that come during the summer to include a small number of 15-16 year olds: please write to ask.

17 to 29 years: Week-long meetings all year round. Each week the meeting begins on Sunday afternoon and lasts through to the following Sunday midday (leave after the morning Eucharist). It is important to arrive on a Sunday: the week has a definite pattern and people who are not there at the beginning are at a disadvantage. (Exception: Arrival possible Mon 8 June. At 1/2-term holidays Saturday arrival and departure possible.) It is also possible, if necessary, to come just for a weekend (Thursday evening or Friday midday to Sunday midday).
For many young adults, staying for a second week (perhaps in silence) to deepen their search, proves to be worthwhile. Those who wish to do this should speak with a brother during the course of their first week.

Adults over 30 are welcome for periods of one week (Sunday to Sunday) between Easter and early November (also possible to come just for the weekend: Friday afternoon to Sunday). Please write in advance with number and ages of those intending to come, giving time for us to reply.

Parents with children: From late June to early September, each week, families form a group together at a house set aside for them.

Cost: The meetings at Taizé are self-supporting; they receive no financial aid from any organisation. The Meetings Fund, in order to cover meals, equipment and upkeep costs, has two sources of income: participation in costs by those who come to Taizé (see below), and voluntary contributions to a Solidarity Fund (thanks to this fund it is possible to welcome people who cannot cover the whole cost of their stay themselves).
Currencies of different countries vary in value, so the amount people contribute varies. Suggested prices (1987) in French Francs per day — Fo

A space of merciful love

The people of God has its origin and roots in the heart of God. From the beginning of history, God has desired that there be a space of merciful love on the earth. He wanted human beings to be in his image, he created humanity to be a reflection of his own goodness. During the course of history, he seeks out women, men and children who will respond to the love of his heart. He makes them into his family, his Church. And it is in the Church, as in the Father's house, that Christ invites the "crippled, blind and lame" to a celebration. It is there that he destroys the veil of mourning that covers the peoples of the earth.

From all time, it has been possible to find people who bear witness to God's merciful love, but the Scriptures underline the moment when, for the first time, this witness becomes the unique reason for existence for a whole people. More than three thousand years ago, God was moved to pity by the distress of a group of slaves suffering under a tyranny in Egypt. In his merciful love, he acted, freed them and gathered them together. He founded his people upon an act of kindness. The Creator of the universe, to whom all lies open, loved a handful of slaves more than anything else in the world. He could have linked himself to a people which was cultivated and strong in order to be well represented on the earth. But he wanted to make his goodness the foundation of everything.

A people who witness to merciful love

When God asks his people to be merciful, he is not calling them to one value among others. Merciful love is the root which links them to the heart of God, as to their origin and to their life. If it is removed, the whole tree dies. Other societies have other roots: a glorious past, strength or riches, or an ideology. But when the people of God loses its mindfulness of merciful love, it is no longer anything, but just dry wood which can give neither shelter nor fruit.

/oung people under thirty: GB & Scand: 24 to 31, RL: 21-28, USA & CAN: 31-38. And for adults: GB & Scand: 53-63 (in tent), 68-78 (dormitory), 83-93 room). IRL: 45-55 (tent), 56-66 (dormitory), 72-82 room). USA & CAN: 66-76 (tent), 76-86 (dormitory), 91-105 (room). Please make your contribution on arrival and in Francs (cash or travellers' cheque). [There are no facilities at Taizé for changing money, so change money before you come.] Those who wish in addition to contribute to the Solidarity Fund, can do so either while they are at Taizé or else by sending a Eurocheque or International Bank draft in French Francs payable to "Taizé — Solidarity Fund".

The community of brothers has a separate account from the Meetings Fund and does not accept any gift whatsoever for itself. Its only income is from its own work. If at the end of the year it has any surplus, then this is given to help the Meetings Fund. This year the Meetings Fund is heavily in the red, despite the community having given all the help it can.]

Accommodation for young people: in tents or dormitories (separate for men and women). Bring sleeping-bag and lightweight mattress, and, if possible, a tent (especially at Easter).

Regular coach to Taizé from London: 1987 departures from London: Every Saturday evening, June 6 to September 19. Return fares: £68 adult, £58 youth (13-26 yrs), £35 child (4-12 yrs). Book in advance.
All details from: Frank Harris Coaches Ltd, Manor Rd, West Thurrock, GRAYS, Essex RM16 1EH. Tel: Purfleet (0708) 864911

Registration form to be sent to: Meetings, TAIZE-COMMUNITY, 71250 CLUNY, France. (Tel. 85.50.14.14)

NAME :

FIRST NAME :

ADDRESS :

(with post code and country)

Tel.: ...../..... Occupation: ..... Age : .....

Please circle "Yes" or "No":

I wish to participate in one of the Intercontinental Meetings at Taizé from: Sunday ..... /..... to Sun ..... /.....

I wish to come to Taizé at another time: from: ..... /..... to ..... /.....

- I will bring a tent: Yes / No
- If you are driving to Taizé or coming by Harris Coaches, please tick:

car ☐ minibus ☐ Harris Coaches ☐

- For the disabled, adult group-leaders, those who cannot sleep on the floor, please fill in the following: I need a bed: Yes / No. **And if "yes", please circle below who you are:**

woman man couple family with....children disabled person helper of disabl.pers.

- I have been to Taizé: Yes / No (Last stay: month ..... year.....

"Remember that you were slaves in the land of Egypt and that the Lord your God delivered you" (Dt 24.18,22). In the Book of Deuteronomy, these words return like a refrain in a whole series of commandments intended to create a space of merciful love upon the earth that God has given to those he has made free. Merciful love is participation in the work of God, radiance of his presence. While he asks that respect and love be shown to those who can give nothing in return, he himself is the first who "sees justice done for the orphan and the widow, who loves the stranger and gives him food and clothing" (Dt 10.18). Whoever lives mercifully, lives in God.

In very concrete situations, the people of God can be recognised by attitudes which reflect the love of God's own heart. Although often not immediately applicable to our life today, the commandments we find in the Old Testament are often significant by their attention to situations of everyday life. "If you see your enemy's donkey fall under its load, do not stand back; you must go and help him with it" (Exodus 23.4). Within the people of God, dislikes and even oppositions exist, but there are ways to make peace. The space of mercy is not created in an obscure way, but by the kindness which forgets the offence and is ready to cooperate in the same task with an adversary. Merciful loves comes from God who has created all things and it reaches out to touch all creatures. Even the "ox treading out the corn" is to be considered, and not muzzled (Dt 25.4)!

A maternal heart

God, who conceived the plan of the Church, has a maternal heart. Like a mother, he gives without asking. In the prophets, God is likened to a woman who could never forget her child (Isaiah 49.15), and who is moved by motherly tenderness (Jeremiah 31.20). This is why his people is increasingly characterized by maternal love. Like God himself, Jerusalem suffers and weeps over the distress of its children (Lamentations 2.18-19). And when God says "As a mother comforts her child, so I shall comfort you", straightaway he adds, "you will be comforted in Jerusalem" (Isaiah 66.13).

God always welcomes into a communion. In the Psalms, it is "Jerusalem, built as a city, in one united whole" (Ps 122.3), then it is the Church, "the city of the living God" (Hebrews 12.22). At the time of the prophets there are the festive meals in the Temple, at which "the poor ate and were satisfied" (Cf. Ps 22.26), and which can make us think of Jerusalem as of a mother. In the Church of Christ, Mary loves John, the friend of Jesus, as her own son (John 19.26-27); and according to the Acts of the Apostles, in one place it is women who, because of their sense of welcome, became the foundation in the building of the Christian community (Acts 16.13-15,40). For the Church gathers its children like a mother — with a tenderness that cannot be explained, by a love that does not lay down conditions.

Sharing in Christ

At the heart of this communion lies Christ. He is in reality the source of merciful love which God so much desires in the midst of humanity. He is the origin of the Church in the heart of God.

Living upon the earth, Jesus cannot remain alone. Alone, he would be a great man among others. But he is communion. He reflects the maternal love of God when he seeks to gather his people "as a hen gathers her chicks under her wings" (Luke 13.34). And he calls women and men of all conditions in order to have them with him and to share everything with them: his Father's love, the Holy Spirit, his mission.

Bearer of communion — this he remains to the end. In order not to remain alone, he consents to be the grain which falls into the earth and dies (John 12.24). He is the seed of communion. Risen from the dead, he lives in a multitude of grains like the one which fell into the earth, he is "the eldest of many brothers" (Romans 8.29). The Holy Spirit who rested on Jesus when he forgave and when he suffered, the Spirit of the living God who raised him from among the dead, is the same Spirit which guides the life of the Church, and the forgiveness and compassion of each one of us. "We have come to share in Christ" (Hebrews 3.14).

In this way, every action of kindness and forgiveness radiate the Christ of communion. The life of communion will make us attain "the fullness of Christ himself" (Ephesians 4.13). Just as a seed is identified by the plant or tree that it will one day become, the Church's identity lies not in what she is, but in what she will be. The Church looks at the Christ who comes in order to be nothing other than his Body. For Christ is communion; in a hidden way he is already "everything and in everything" (Colossians 3.11).

Keep them in your name (John 17)

e wish for those whom we
e to be spared hurt, the
eats of danger, painful falls.
John shows Jesus praying
his disciples (John 17), for
r protection. For Jesus, who
es to the end (John 13.1), is
ble to leave them without
king of their future and their
coming struggles.

st before he leaves them,
us speaks with gratitude for
small group gathered
und him: "They have recog-
ed that all you have given me
nes from you... they know
certain that I came from you,
y have believed that it was
who sent me." (John 17.7-
Jesus is filled with gratitude
their faith. Because they be-
e.

many things now depend
them. Do we realize the
aning of these words of
us and the expectation that
y imply within him: "Who-
r believes in me will perform
same works as I do myself
will do even greater
gs." (John 14.12) ?

ow this small group of dis-
les is about to witness the
of one among them (Judas)
experience the power of
. The Gospel does not really
e an explanation for Judas'
ion. What is sure, is that
us is conscious that the
nifestation of evil in Judas
uld destabilize the other dis-
les and make them doubt
t they are protected and
t. By showing Jesus praying
his disciples, it is as if St
n wanted to reach out to all
ievers who are shaken by
. He shows Jesus to be con-
ous of its threat but watch-
and praying, and reassuring
disciples: "I say these
gs while I am still in the
rld, so that they may have
full measure of my joy
hin them" (John 17.13). At
t sight, the mention of joy
y seem strangely out of
ce. But the Gospel-writer's
ention becomes clearer
en we look more closely at
text. Once the disciples
ve understood that they are
leed *kept*, they will be filled
h joy; Christ's prayer for
m, his watchfulness and that
the Father, are to give them
gs.

CONTINUED ON PAGE 6

Meditating on the word

July

1 Wed — Acts 9.10-19a; John 8.50-54,56-59
The Lord finds his people in the desert, in a barren wasteland. He shields them and cares for them, he guards them as the apple of his eye. Deuteronomy 32.10-12

2 Thu — 1 Samuel 2.1-4 Ac 9.19b-25; **Jn 9.1-9**
May those who love you, Lord, be like the sun when it rises in its strength! Judges 5.31

3 Fri — Ac 9.31-35; Jn 9.24-38
Eli told Samuel: If you are called again, say, "Speak Lord, for your servant is listening." **1 S 3.1-9**

4 Sat — 1 S 16.1-12
Jesus said: I have come so that they may have life, and have it to the full. **Jn 10.1-10**

5 SUN — Zechariah 9.9-10; **Matthew 11.25-30**
The One who raised Christ from the dead will also give life to your mortal bodies through his Spirit who lives in you. Romans 8.9-13

6 Mon — 2 S 7.1, 4-8; Ac 9.36-42
Jesus said: I am the good shepherd; the good shepherd gives his life for his sheep. **Jn 10.11-15**

7 Tue — **Ac 10.24-28,34-35**; Jn 10.16-21
The Lord is my rock and my defence. He is worthy of praise, I call on him and I am saved. 2 S 22.1-4

8 Wed — 2 S 22.17-20; Jn 10.22-30
Peter said: All the prophets testify about Jesus that everyone who believes in him receives forgiveness of their sins. **Ac 10.36-43**

9 Thu — 2 S 22.28-31; **Ephesians 1.1-6**
Jesus said: Anyone who does the will of God is for me a brother, a sister and a mother. Mark 3.31-35

10 Fri — **Eph 1.7-10**; Mk 4.21-24
Lord, you give me your shield of salvation, you never cease to listen to me. You broaden the path beneath me. 2 S 22.31-37

11 Sat — 2 S 23.1-5
Jesus said: Give, and it will be given to you: a full measure, pressed down, shaken together and running over, will be poured into your lap; for the measure you use will be the measure used for you. **Luke 6.36-38**

12 SUN — Isaiah 55.10-11; **Mt 13.1-9**
Paul writes: The whole of creation has been groaning as in the pains of childbirth right up to the present time. And not only that: we too, who have the firstfruits of the Spirit, groan inwardly as we eagerly await redemption. Rm 8.18-23

13 Mon — 1 Kings 8.22-24; Eph 1.11-14
Jesus said in a parable: There are those who, like seeds sown in good soil, listen to the Word of God, receive it and bear much fruit. **Mk 4.14-20**

14 Tue — **Eph 1.15-19**; Mk 4.26-29
Solomon prayed: Listen Lord, forgive and act; deal with each person according to their deeds, since you know their hearts, you alone know the hearts of all people. 1 K 8.38-40

15 Wed — **1 K 8.41-43**; Mk 4.30-32
God has made Christ the head of the Church; which is his Body, completely filled by him, who is himself filled by God in every way. Eph 1.20-23

16 Thu — 1 K 17.7-16; **Mk 4.35-41**
God is rich in merciful love: because of the great love with which he loved us, he has brought us to life with Christ. Eph 2.4-10

17 Fri — 1 K 17.17-24; Eph 2.12-18
The disciples of Jesus came to him and he taught them saying: Happy are the simple in heart, the kingdom of heaven is theirs. **Mt 5.1-12**

18 Sat — **1 K 19.3-8**
Jesus said: You are the light of the world. People do not light a lamp and put it under a bowl, but they put it on its stand and it gives light to everyone in the house. Mt 5.13-16

19 SUN — Wisdom 12.13-19; **Mt 13.24-30**
We do not know how to pray as we ought, but the Holy Spirit comes to help us in our weakness and intercedes for us in sighs that cannot be put into words. Rm 8.26-27

20 Mon — Eph 2.19-22; Mt 5.17-20,23-24
On the mountain, Elijah heard the voice of God in a light murmuring sound. **1 K 19.9-13a**

21 Tue — 2 K 2.5-13; Eph 3.2-6
Jesus said: Give to anyone who asks you, and if anyone wants to borrow, do not turn away. **Mt 5.33-42**

22 Wed — 2 K 4.42-44; Mt 5.43-48
Paul writes: I became a servant of the Gospel by the gift of God's grace. This grace was given to me: to proclaim to the nations the unfathomable riches of Christ. **Eph 3.7-13**

23 Thu — Isaiah 40.1-5; **Mt 6.1-6**
May Christ dwell in your hearts by faith, and may you be rooted and established in love, so that knowing the love of Christ which is beyond knowledge you may be filled to the measure of all the fullness of God. Eph 3.14-21

24 Fri — Is 40.6-8; Mt 6.7-13
With all humility and gentleness, and with patience, bear with one another in love. Take every care to preserve the unity of the Spirit through the bond of peace. **Eph 4.1-6**

25 Sat — Is 40.9-11
Jesus said: If you forgive others their failings, your heavenly Father will forgive you yours. **Mt 6.14-21**

26 SUN — 1 K 3.5-12; Rm 8.28-30
Jesus said: The kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes, sells all he has and buys it. **Mt 13.44-52**

27 Mon — Eph 4.7-13; Mt 6.22-24
The Lord says: Why do you complain, my people, saying, "My way is hidden from the Lord, my cause is disregarded by my God"? Do you not know? The Lord is the everlasting God, the creator of the ends of the earth: he does not tire or grow weary. **Is 40.25-28**

28 Tue — Is 40.29-31; Eph 4.13-16
Jesus said: Do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own. **Mt 6.25-34**

29 Wed — Is 41.8-10; Mt 7.1-5
Let no unwholesome talk come out of your mouths, but rather good words that serve to build up others and do good to those who listen to them. **Eph 4.22-29**

30 Thu — Is 41.17-20; **Eph 4.30-5.2**
Jesus said: Do to others as you would like them to do to you; this sums up the Law and the Prophets. Mt 7.7-12

31 Fri — Eph 5.8-14; Mt 7.24-29
The Lord said: My servant does not cry out or raise his voice. Faithfully he presents justice; he will not falter or be discouraged before he has established justice on earth. **Is 42.1-4**

August

1 Sat Isaiah 42.5-7
Jesus sent out the Twelve saying: Proclaim that the kingdom of heaven is close at hand. Freely you have received, freely give.
Matthew 10.1-10

2 SUN Is 55.1-3 Mt 14.13-21
Paul writes: I am certain of this: neither death nor life, neither present nor future, nor any powers, neither the heights nor the depths, nor anything else in all creation, could be able to separate us from the love of God that is in Christ Jesus. **Romans 8.35-39**

3 Mon Ephesians 5.15-20 **Luke 19.1-10**
The Lord says: I will lead my people by a road that is unkown to them. I will turn the darkness into light before them. Is 42.10a,16

4 Tue Is 43.1-4 Eph 6.10-13
Jesus asked his disciples, "Who do you say I am?" Peter answered, "You are the Christ." **Mark 8.27-33**

5 Wed Is 43.10-13 Eph 6.14-20
Jesus said: If anyone wants to be a follower of mine, let them renounce themselves and take up their cross and follow me.
Mk 8.34-37

6 Thu Daniel 7.9-10,13-14 **Mt 17.1-9**
TRANSFIGURATION
It is good to pay attention to the word of the prophets, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. 2 Peter 1.16-19

7 Fri Is 43.18-20 1 John 1.1-4
Jesus said: In truth I tell you that unless you change and become like little children, you will not enter the kingdom of heaven. The one who makes himself humble like this little child is the greatest in the kingdom of heaven. **Mt 18.1-4**

8 Sat Is 44.1-3
Peter asked Jesus, "How many times should I forgive my brother if he wrongs me? Up to seven times?" Jesus answered, "Not seven, but seventy-seven times."
Mt 18.21-22

9 SUN 1 Kings 19.9-13 Mt 14.22-33
Our predecessors in faith recognised that they were strangers and nomads on this earth. In this way, they showed clearly that they were seeking a land of their own, their heavenly homeland. And God has prepared a city for them.
Hebrews 11.1-2,8-16

10 Mon Is 44.6-8 Mk 9.14-29
If we walk in the light, as God is in the light, we are in communion with one another. **1 Jn 1.5-7**

Meditating on the word

11 Tue 1 Jn 1.8-2.1 **Mk 9.33-37**
The Lord says: I have dispelled your offenses like a cloud and your sins like the morning mist. Come back to me, for I have redeemed you. Is 44.21-23

12 Wed Is 45.2-4 Mk 9.38-41,50
In the one who keeps the word of Christ, God's love is truly made complete. **1 Jn 2.5-8**

13 Thu Is 45.8,15 Mk 10.13-16
Anyone who loves his brother remains in the light and there is nothing in him to make him fall away.
1 Jn 2.9-11

14 Fri Is 45.18-19 1 Jn 2.14-17
Jesus said: No one who has left house, brothers, sisters, mother, father, children or land for my sake and for the sake of the gospel will fail to receive a hundred times as much in this present age, together with persecutions, and, in the age to come, eternal life. **Mk 10.28-34**

15 Sat Zephaniah 3.14-18a 1 Corinthians 15.20-26
THE VIRGIN MARY
Elizabeth said to Mary: Blessed is she who believed that the promise made her by the Lord would be fulfilled. **Luke 1.39-56**

16 SUN Rm 11.13-15,29-32 **Mt 15.21-28**
The Lord says: Do what is right, act with justice, for soon my salvation will come and my saving justice be manifest. Is 56.1-7

17 Mon Is 45.22-24a Mk 10.35-45
Let what you have heard in the beginning remain in you. Thus you also will remain in the Son and in the Father. **1 Jn 2.23-27**

18 Tue **1 Jn 2.29-3.3** Mk 10.46-52
The Lord says to his people: I have carried you from the time you were conceived. Until your old age I shall be the same: I will sustain and save you. Is 46.1-9

19 Wed Is 48.3-10 Mk 11.15-19
John writes: Let us not love just with words and in speech, but with actions and in truth. **1 Jn 3.13-18**

20 Thu Is 48.17-19 **1 Jn 3.19-24**
Jesus said: When you pray, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins too. Mk 11.22-25

21 Fri Is 48.20-21 1 Jn 4.1-2,4
Jesus said: When you are handed over, do not worry about how to speak or what to say; what you are to say will be given you when the time comes, for it is not you who will be speaking but the Spirit of your Father will be speaking in you. **Mt 10.18-22**

22 Sat Is 49.1-4 **Mt 18.12-14**
I pour out my troubles to the Lord. I cry out to you, Lord; I affirm, "You are my refuge, my share in the land of the living." Psalm 142

23 SUN **Rm 11.33-36** Mt 16.13-20
The Lord says: I am coming to gather the people of every nation and every language and they will see my glory. Is 66.18-21

24 Mon 1 Jn 4.7-9 **Lk 18.9-14**
The Lord says to his servant: It is not enough for you to be my servant. I shall make you a light to the nations so that my salvation may reach the remotest parts of the earth. Is 49.5-7

25 Tue Is 49.8-10 Lk 18.15-17
Love consists in this: it is not we who loved God, but God loved us and sent his Son for the forgiveness of our sins. **1 Jn 4.10-16**

26 Wed Is 49.13-15 **Lk 18.18-22**
John writes: Let us love, since God loved us first. Anyone who does not love the brother they see cannot love God whom they do not see. 1 Jn 4.17-21

27 Thu 1 Jn 5.1-4 Lk 18.22-27
The Lord says: You will know that I am the Lord, those who hope in me will not be disappointed.
Is 49.18-23

28 Fri 1 Jn 5.10-11 Lk 18.28-30
The Lord wakens me morning after morning, he wakens my ear to listen like a disciple. **Is 50.4-7**

29 Sat **Mk 12.28-34**
Which of you reveres the Lord and pays attention to the voice of his servant? Which of you walks in darkness and sees no light? Trust in the name of the Lord and rely upon your God. Is 50.8-10

30 SUN Jeremiah 20.7-9 Mt 16.21-27
Paul writes: Do not model yourselves on the pattern of this world, but let yourselves be transformed by the renewing of your mind so that you may discern the will of the God. **Rm 12.1-2**

31 Mon Is 51.4-7 1 Jn 5.13-15
Seeing a poor widow put two small coins as an offering in the temple treasury, Jesus called his disciples and said: In truth I tell you, this poor widow has put in more than all the others. For they put in money they could spare, but she has put in everything she possessed. **Mk 12.41-44**

Keep them in your nam (John

CONTINUED FROM PA

There are different ways keeping and protecting. An xious love issues many wa ings: "Watch out!", "Don't that", "Be careful". There very little of that in the Gosp It is not in any case on that k of prudence that Jesus relie order for his disciples to kept. In his long prayer for disciples in John 17, Jes prays, "Keep them in y name which you have gi me" (v 11).A difficult phras There is almost too much ri ness for such a small numbe words. Yet, that should not p vent us from discovering deep beauty of the text.

In the Bible, God's name is very secret of his being: w God is and what he has vealed of himself. If God given his name to Jesus it is cause it belongs to Jesus to veal him, to make him known the world. But more than th his name, his secret lies p cisely in his relationship with Son, a relationship that G wants to share with us. WI Jesus prays "Keep them in y name which you have gi me", he is calling down a p tection of a different or which, unlike warnings, d not work by the negativ What will protect and keep is a living relationship, it is love for human beings that G reveals in his love for his S and by sending his Son into world. Jesus asks his Fathe reveal to us the love which ites us to him so as to ch away divisions of evil and give all his disciples the co dence which one of the earl expressed: "I am certain this: neither death nor li neither present nor future... any created thing whatever be able to separate us from love of God that is in Ch Jesus" (Romans 8.38-39).

These short readings, taken from midday prayer in Taizé, can be several times during the day. The ferences indicate longer reading you have time to read only one, underlined one is suggested. The ference in italics shows the sourc the short reading.

Johannine hours

Many people are thirsting for prayer and for a meeting with Christ in the midst of everyday life. How can we respond to the call: "Throughout your , let work and rest be quickened by the Word of God. ep inner silence in all things so as to dwell in Christ?" rable of Community)

e idea of "Johannine hours" — a reference to the apos- John, the contemplative — was born as a way of helping h other keep periods of silence from time to time. Prac- lly speaking, it is a question of finding a few (3 to 10) ple in a neighbourhood or parish who want to take ne time to seek the living God and to draw on him. ring the course of the day which is agreed upon, each son individually finds two hours (or two periods of one ur) and meditates the chosen bible reading together with ew lines of commentary and questions. It is different m a bible study in that what is important is not to lyse the text, but to discover a phrase, a word which eals God, Christ, present in us. In the evening, for mple at supper-time, the group meet together in the ne of one of them to rejoice at what each of them has covered, without discussing the different possible in- pretations.

ohannine hours" could be held, preferably on two con- utive days so as to listen more deeply to the Word of d. From time to time, the "Letter from Taizé" will give w suggestions; these Bible passages are those that were d for Johannine hours during Holy Week at Taizé:

Awarding the Gandhi Prize

As announced during the London Meeting, the Gandhi prize was given a few weeks later by children to Teresa Nitorreda in the Philippines and to Beyers Naude in South Africa:

"In Johannesburg, two children were chosen to present the drawings: a small girl whose father has been detained and a young boy whose elder brother (13 years old) is also being held. All those who are being held in detention in our country were very present in our prayer. We also took a big bunch of yellow roses (a symbol of peace) to the wife of Beyers Naude."

"In Manila, we gathered on the 22nd February, exactly one year after the start of the revolution. It was Anthony (8 years old) who handed over the prize. During the revolution, he was one of those who went to take food to the soldiers. Teresita wanted everything to be very simple. One of the things she said was that this sign of recognition was a call and a challenge to her to continue in the way of Gandhi's non-violence."

Isaiah 42.1-9

In the Bible, the expression "servant of the Lord" designates sometimes the whole people of God and sometimes an individual believer: Abraham, Anne, David, Mary, etc. The expression "servant" does not suggest submission or slave-like obedience, but in fact designates a friend of God (Cf. Isaiah 41.8), one who God takes into his confidence and entrusts with his property.

Here God allows a prophet to describe the life of a human being who belongs to God with every fibre of his being. His life is nothing but service and friendship with God, a life whose secret source is the "Spirit of God". Through his Holy Spirit, God himself is at work in the life of his humble servant. "Bringing forth" or "establishing justice" means making known God's plan of good for the entire human family and awakening a love of his will.

In one vision, the prophet saw both the life of Christ and the lives of those who, with him, throughout the ages, belong to God. For it is one same Spirit which lies upon the life of all the servants of God: the Spirit which awakened praise in the Psalms of David, spoke through the prophets, guided the Magi from the East, it is the same Spirit who rested upon Jesus and which guides our life as Christians. Saint Augustin wrote, "The Spirit in whom the Christian is reborn is the Spirit in whom Christ was born. And it is the same Spirit who accomplishes the remission of sins in us who also made Jesus pure from sin."

What face of God does this passage reveal to us?
What does it say about Christ?
How does this vision of the servant of God describe the Church across the world, what does it say about human dignity and the tasks which God entrusts to my parish or local Church community?
Can I see my own life in this description of the friend of God?

Isaiah 49.1-7

In the middle of this confession of the Servant lies the reflection of times of trial: "My toil has been futile..." (v 4). The very finest mission of God, as described in Isaiah 42.1-9, does not make us invulnerable to the temptation of discouragement or the temptation of forsaking God (Cf. Jeremiah 20.9: "I said to myself: I will no longer think of God").

At difficult moments, a reminder: God's call, the vocation addressed by God, lies before everything else: "before my birth he had pronounced my name" (v 1). From the very beginning, God has planned to create something beautiful with the life of each person (Cf Galatians 1.15). (Do not be taken aback by the images of the sword and the arrow in verse 2 - they simply symbolise the prophetic word which penetrates to the very deepest part of man.)

God comes to transfigure the wound of discouragement into a deeper love: he makes his servant who is tried by difficulties into a light to the nations (v 6). Thus the cross of Christ which, at first sight, seems to be useless and absurd, is in reality forgiveness and light for all peoples. Joseph, one of the servants of God, says to his brothers who have hurt him: "The evil you planned to do me has by God's design been turned to good", that is to say into forgiveness and fresh generosity (Genesis 50.20).

What does this passage say about the life of Jesus?
How can I see my own life in this confession of the servant of the Lord?

NEWS

ZAIRE

"We meet once a week in the parish church to pray and afterwards we meet together. The themes for our meetings are different each week. Sometimes we have a bible study using one of the texts in "Letter from Taizé". Once a month we go in pairs or threes to visit other prayer groups and to pray with them in their own way. Because we make these visits we have called our own group "the Pilgrims", and in this way we feel a part of the Pilgrimage of Trust on Earth".

BELGIUM

"I spent two weeks in Belgium making visits. Those whom I met all have the same longing to live out the Gospel in their neighbourhood. They want to hold together the difficulties of daily life and the hope and strength that they draw from personal and common prayer.

In Brussels, a group of young people spent a day discovering one of the poorest and most cut-off neighbourhoods of the city. Immigrants comprise about 60% of the inhabitants. Each person was invited individually for a meal with a family and this simple idea gave rise to a lot of joy. For many of the young people, who came from other districts, it was the first time they had been with immigrants, their neighbours, and so the day was a step towards reconciliation. The day came to a close with a prayer-service in all the different languages spoken by the people of the district. During the day, I went to visit an old lady who lives in a vast, anonymous block of flats. For twelve years, she said, she hadn't spoken with a young person. She lived in loneliness and anxiety, frightened by the neighbourhood's reputation for violence. I couldn't do anything except listen to her. At the end, I noticed that her face had changed, she was more relaxed, less lost. I suggested that we could visit another woman, also alone, who lives two floors down in the same block. And so we went together to listen to this other person who said that she lived in a "permanent nightmare". Little by little a friendship developed, a friendship which would help struggle against loneliness and indifference."

Available in the US:

– **"Pilgrims and Friends"** a video about Pope John Paul II's visit to Taizé in October 1986. Available from: Journey Communications, PO Box 131, Mount Vernon, VA 22121.

– **"Awakened from Within"** (New York, Doubleday), an anthology of Brother Roger's writings.

UNITED STATES

A weekend in San Francisco — We split Saturday into three parts, each part with a bible introduction, a time of silence and reflection in small groups on one of the parts of the letter "Living Springs". In the evening there was a paschal vigil with three bible readings, and chants and periods of silence. At the end, a litany of intercessions led into a night of prayer. Every hour of the night between 10pm and 7am was dedicated to one of the beatitudes and the prayers of intercession which it suggested; the participants in the weekend could mark on a paper the hour when they would come to pray during the night.

On Sunday at 7am there was the prayer of the resurrection. First a completely renewed baptismal liturgy: after the lighting of the paschal candle, each person came to light their own small candle from it while we sang a litany of the saints, both ancient and modern. At the foot of the paschal candle there was a bowl of water, and at the same time as lighting one's candle, one could, if one wished, make the sign of the cross with the water. Then a litany proclaimed our faith and will to be a "people of joy, simplicity and mercy". The prayer, and the weekend, concluded with the reading of the Gospel of the Resurrection in four different languages with the acclamation "Surrexit".

In the afternoon though, some of us were able to go to San Quentin, the high-security prison of the state of California. The prison guards, nearly all black, were very kind to us, though even the cross we had brought was examined minutely. At last we got to the chapel where fifty or so prisoners were waiting for us, dispersed in small groups.

The beginning of the prayer was difficult: we spoke about our pilgrimage, explained the prayer, taught some chants, but when I looked at faces, I had the impression that they didn't understand anything, and that they couldn't, because they were on quite a different wavelength. Many of the faces seemed Mexican, so I began to speak in Spanish and that helped a little. We started the prayer, but I was thinking, "Are we really going to suggest a prayer around the cross?" After the reading of the Gospel about Zacchaeus, I turned around to introduce the period of silence ("Jesus wanted to be welcomed by Zacchaeus but people didn't understand, they said he was a sinner. Jesus loves us, he wants us to welcome him too...") and it was then that I noticed that some of the prisoners were really praying. The silence became deep. Encouraged by this, we went ahead and suggested the prayer around the cross, and, after a moment's hesitation many people came, starting with the Mexicans.

After the prayer we stayed quite a while to talk informally with the prisoners. Nearly all of them have a "a child's soul" — people who are simple and thirsting for human affection. Yet many among them are in prison for life. But how is it that they have faces like children — full of simplicity? Returning from the prison we said to each other that, as they had fallen as low as it is possible for a human being to fall, they had dropped all the masks and defences that we often carry in order to held in esteem by others. And so only the child — present deep within each one of us — was left. "Human beings are sacred through the wounded innocence of their childhood."

Ljubljana welcomes

Just before the meeting, those pre
ing it sent this letter:
"For the 60 parishes of Ljubljana
neighbourhood, welcoming sev
thousand people could have been s
as a heavy burden, and yet, more t
a month before the meeting, we s
ped asking for more accommodat
more than enough has already beer
fered. Those who come to take pa
this first East-West meeting will tel
terwards of the warm welcome t
will receive!
A regular daily prayer in the city-ce
has become a fixed point for all th
who are preparing the meeting. F
there, every day, the icon of the cros
taken to a parish, and then yo
people from that parish bring it h
the next day. For so many people,
whole business of getting ready for
meeting is a way of discovering
Church as a place of creativity, an
particular a place where young pe
can also give of themselves. One yo
adult said to us recently, "The Chu
really isn't, as we're sometimes t
just a place where people look to h
from the difficulties of life."
Two questions which are very pres
are we prepare for the meeting ref
the deep concern which exists rega
ing prayer and sharing our faith v
others: How can we see prayer in
light of the joy of a communion and
beyond a feeling of obligation (whet
it come from our education, from tr
tion or from ourselves)? How can we
witnesses to Christ and the Gospel?

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